न्यायावलिः

Nyayavali

Sanskrit Maxims and Proverbs

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Nyayavali

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Nyayavali

1. अन्धपंगुन्यायः

   Andha pangu nyayah

The maxim of the blind and the lame

A lame man sits on the shoulders of a blind man, the former guiding the latter. This maxim is used to show the interdependence amongst men and the good that might result from cooperation and union.

2. अन्धदर्पणन्यायः

   Andha darpana nyayah

The maxim of the blind man and his mirror

It is used in case of persons who possess things which can be of no use to them.

3. अन्धगजन्यायः

   Andha gaja nyayah

The maxim of the blind men and the elephant

Certain blind men approached a tame and docile elephant in order to get an idea of the animal. One felt his trunk, one his legs, one his tail, and so on. The first man, who had felt the elephant's trunk described it as a fat serpent; the second man, who had felt the legs, as four pillars; the third man, the one who had passed his hands on the tail only, as a piece of stout rope, tapering gradually and having loose fibres at the end; and so on. They began to quarrel with one another over the description of the elephant, each considering his own to be correct.

This maxim is used in cases where an imperfect, partial or one-sided view of a thing is taken.

4. अन्धचटकन्यायः

Andha cataka nyayah

The maxim of the blind man catching a sparrow.

This maxim is used where an unexpected and accidental happenings or coincidences are ascribed to divine agency.

5. दग्धदहन न्यायः

Dagdha dahana nyayah

The maxim of burning the burnt.

Fire doesn't burn a thoroughly burnt object. This maxim is used in cases where a person attempts an impossible or a fruitless task.

6. अरण्यरोदनन्यायः

Aranya rodana nyayah

The maxim of crying in the wilderness.

This maxim is used in cases where a man seeks help and support from a quarter, from which they are not likely to come.

7. अन्धपरम्परान्यायः

andha parampara nyayah

The maxim of the blind following the blind.

It is used in those cases where people blindly, thoughtlessly, or rashly follow others, not caring to see whether their doing so would not be a dangerous leap in the dark.

8. अन्धगोलाङ्गूलन्यायः
   andha go langula nyayah

The maxim of the blind man and the bull's tail.

This maxim is based on the following anecdote: Once upon a time a certain blind man started from his native village, intending to go to a neighbouring big city. He had not plodded on far, when he met a barber, fond of practical jokes. The latter accosted the former and learnt from him, that he, the blind man, was travelling to town, where, he thought, plenty of alms was to be had for the mere asking. The barber, finding a sure victim of his jokes, told the blind man that he would find him a guide. He thereupon took him to a field, where a bullock was grazing, and let him catch his tail. He then said to him: "My friend, here is a sure guide for you. Don't leave him whatever happens, and in spite of all that wicked people might say to do you a mischief."

The blind man soon reached not the town, but the heart of a thorny bush!

This maxim is applied to cases where a man places his trust on an object not worthy of trust.

9. अर्द्धजरतान्यायः

arddha jarata nyayah

The maxim of the two opposites (such as youth and old age) staying in a single substance.

This maxim is applied in cases where the impossibility of two opposite attributes combined in a single individual at the same time is to prove such as youth and old age can not stay at the same time in a single man or woman.

10.अर्द्धवैशसन्यायः

arddha vaisasa nyayah

The maxim of cutting up half an animal.

A man cuts off the head, the thorax, the wings and the lower limbs of a hen, leaving the abdomen intact and with the hope that she might lay the eggs that are in her.

This maxim is used in cases where an absurd, ridiculous, foolish or unreasonable act is done.

11.अन्ते रंडाविवाहश्चेदादावेव स कुतो न इति न्यायः

ante randavivahascedadaveva kuto na sa iti nyayah

The maxim of marrying a widow.

If a widow is to be married at all, why not before she becomes corrupt?

This maxim is used in those cases where an act is done after the proper time for its performance is passed.

12.अशोकवनिकान्यायः

asoka vanika nyayah

The maxim of the grove of Asoka trees.

Ravana kept Sita in the garden of Asoka trees, when he could keep her in any other garden. This maxim is used in those cases where a man finds several ways of doing a thing, any one of them being as good as the other, and the preference of any particular one cannot be accounted for.

13.अश्मलोष्टन्यायः

asma losta Nyayah

The maxim of the stone and clod of earth.

A clod of earth may be considered to be hard as compared with cotton, but is soft as compared with a stone. So a person may be considered to be very important when compared with his inferiors, but sinks into insignificance when compared with his betters.

This maxim is used to denote the relative importance of two things.

14.अश्वतरीगर्भन्यायः

asvatari garbha nyayah

The maxim of conception of a female mule

It is said that a female mule never conceives, or if she is ever made to, she dies. This maxim is used in connection with anything which has no existence.

15.अहिभुक्-कैवर्तन्यायः

ahibhuk kaivarta nyayah

The maxim of Ahibhuk and the boatman

A man named Ahibhuk, intending to cross a broad river, boarded a boat in which there were a large number of persons. Now the man thought within himself, there are so many persons in the boat that it would be no wonder if I lose myself and be transferred and changed to one of them." In order to avert such a calamity, Ahibhuk, bound his foot with a piece of rope to keep a mark upon him, and then feeling easy in his mind, fell fast asleep. The boatman chanced to overhear the man's loud

soliloquy, and saw his queer manoeuvres; and soon finding the man snoring heavily, he untied the rope from the man's feet and fastened to his own. Ahibhuk on waking exclaimed, alas! I am changed to a boatman!"

The maxim is used to show a man's idiocy.

16.अहि-निर्ल्वयनीन्यायः

ahi nir-lvayani nyayah

The maxim of the cast off slough of a serpent.

The meaning of this maxim is: Just as a serpent, after it has cast off its slough, does no longer regard the same as a part of itself, so a man, on acquiring vidya or true knowledge, regards his self as distinct from his body.

17.अहिकुंडलन्यायः

ahi kundala nyayah

The maxim of the coils of a snake.

Just as the coils of a venomous serpent are natural to it so are the crooked ways to a wicked man.

This maxim is used to denote the natural propensities and impulses of a man.

18.अन्धकवर्तकीयन्यायः

andhak vartakiya Nyayah

The maxim of the man clapping his hands and the sparrow.

It is unthinkable that a sparrow will perch on the hands of a person clapping.

This maxim is used to denote impossibility.

19.अजाकृपाणकन्यायः

aja krpanaka nyayah

The maxim of the goat and the naked sword

A goat was scratching its neck at the sharp edge of a naked sword and cut it.

One should not meddle with dangerous things.

20.अग्न्यानयनन्यायः

agnyanayana nyayah

The maxim of asking to bring fire.

When a person is asked to bring some fire, it is implied that he is to bring it in a pot or vessel.

This maxim is used in those cases where anything is not explicitly expressed, but implied.

21.अन्यद्भुक्तमन्यद्वान्तमिति न्यायः

anyadbhuktam anyadvantamiti nyayah

The maxim of eating one thing and vomiting something else.

This maxim is used in cases where the answer to a question does not touch the question at all.

22.अन्धस्यैवान्धलग्नस्य

andhasyaivandha lagnasya

The maxim of the association with the blind.

What shall it profit a man if he associates with men of little knowledge? A man should always keep the company of persons, superior to him in learning, wisdom, and good qualities.

23.अल्पस्य हेतोर्बहुहातुमिच्छन्निति न्यायः

alpasya hetorbahuhatumicchanniti nyayah

The maxim of a person sacrificing much in order to gain a trifle.

What a sacrifice does not a man make, what a trouble does not he take to win transient worldly gain? But he is a truly wise man, who seeks That, gives up his all for That, on obtaining which he obtains everything.

(The English proverb: "penny-wise, pound-foolish.")

24.अण्डकुक्कुटन्यायः

anda kukkutta nyayah

The maxim of the hen and the eggs.

A hen used to lay one egg daily. Its owner thought that he would have all the eggs that were in her at one time. Accordingly he ripped open the abdomen of the hen with the result that might be imagined.

This maxim is used in cases where a person becomes a loser on account of covetousness.

25.अश्वभृत्यन्यायः

asvabhrtya nyayah

The maxim of the horse and its owner.

A man asked an ostler who was attending to a horse, "whose horse is this?" The ostler replied, "His, whose servant I am." The man again asked, "Whose servant are you, my good man?" The

ostler replied readily, "why, his, whose horse this is!"

This maxim is applied to a person who argues in a circle, or gives evasive answers.

26.अजातपुत्रनामकरणन्यायः

ajataputranamarana nyayah

The maxim of christening the babe yet unborn.

This maxim is applied to superfluous, foolish, or useless acts of person.

27.अन्ते या मतिः सा गतिः

ante ya mati sa gatih

The maxim of: As thou thinkest in thy last moments, so shalt thou be[1].

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[1] King Bharata had a favourite antelope, who used to follow him wherever he went, and whom the King loved very much. While on death-bed, the dying King's thoughts were of his pet antelope. The King in his next birth was born as an antelope. Cf. Bhagavad Gita,VIII, 5.6.

28.अपराह्नच्छायान्यायः

aparahnacchaya nyayah

The maxim of the shadow of the evening.

This maxim is applied in cases where prosperity or intimacy is on a continued wax.

29.अस्नेहदापनन्यायः

asnehadapana nyayah

The maxim of burning a lamp without oil.

This maxim is used in the following and like senses. A man spends more than he earns; he builds a structure on a foundation which is weak; he looks more to show than real worth; he cares for a transient effect instead of permanency, etc.

30.आकाशमुष्टिहननन्यायः

akasamushtihanana nyayah

The maxim of striking the sky with fists.

This maxim is used to denote an impossible act.

31.आचारार्यत्वन्यायः

acararyatva nyayah

The maxim of the existence of the Arya race and good conduct.

It is on the practice and Continuance of the Varna and Ashram Dharma, and rules of good conduct, that the existence and prosperity of the Arya race depends.

This maxim is used in those cases where one thing depends upon another for its very life.

32.आम्रवनन्यायः

amravana nyayah

The maxim of the mango grove.

In a mango grove, there may be some other trees, but still people call it mango grove.

This maxim is used to denote the forces of habit, or the effect of a company or an association, good and bad.

33.आयुर्घृतमितिन्यायः

ayurghrtamiti nyayah

The maxim of long life and ghee.

Ghee is the cause of long life; for if one regularly takes at meals a little pure ghee every day, one is healthier for it, and lives to a ripe old age.

This maxim is used to denote the relation of cause and effect.

34.इक्षुविकारन्यायः

iksuvikara nyayah

The maxim of the modifications of the sugar-cane.

The raw sugar-cane is first pressed and the juice extracted therefrom. The liquid juice is then boiled,

and made into solid gur, which is then refined and turned into fine, white crystallised sugar.

This maxim is used to denote gradual progress.

35.इक्षुरसन्यायः

iksurasa nyayah

The maxim of the juice of sugar-cane.

You cannot extract the juice out of sugar-cane without first crushing it. So in order to obtain particular results in certain cases, you have to assume a severe, stern, and unyielding attitude.

36.इषुवेगक्षयन्यायः

ishuvegaksaya nyayah

The maxim of the ceasing of the impulse of a Discharged arrow.

Just as an arrow discharged from a bow flies on and on, till it pierces the object aimed at, when it stops, so a worthy man toils day and night, and

stops not, unless and until he obtains his heart's desire, when he puts his tools aside and joyfully takes rest.

37.उष्ट्रकण्टकभक्षणन्यायः

ustrakantakabhaksana nyayah

The maxim of a camel and a thorny plant.

The camel likes much to eat the thorny leaves and bark of a certain plant though it has to suffer much pain. It is used to denote that one would be pleased to follow his own taste however inconvenient or undesirable it may, in reality, be.

38.उपवासाद्वरंभिक्षेतिन्यायः

upavasadvarambhikseti nyayah

The maxim of Apat-Dharma (rules of conduct in time of danger).

It is better to beg than to fast.

39.उभयतः पाशरज्जुः

ubhayata pasarajjuh

The maxim of nets in both sides

When there are nets on either side, one is sure to get entangled to whichever direction he may move. It is used to denote the difficulty of situation of a person when it is injurious for him either to do a thing or to leave it undone.

40.उष्ट्रलगुडन्यायः

ustralaguda nyayah

The maxim of a camel and a club.

The camel is beaten by the rod which it carries on its back. So, a fool has to suffer much as the consequence of his foolish conduct.

41.ऊषरवृष्टिन्यायः

usharavrishti nyayah

The maxim of sterility and rain.

The seeds sown in a barren land do not germinate though there may be a copious rainfall. It is used to denote fruitlessness of efforts in a matter, which it is impossible to perform.

42.एकवृन्तगतफलद्वयन्यायः

ekavrntagataphaladvaya nyayah

The maxim of two fruits in one stem.

As two fruits sometimes grow in one stem, so the same word may sometimes be used in two senses.

43.एकमनुसन्धित्सतोऽपरं प्रच्यवते

ekamanusandhitsato aparam pracyavate

This logical formula is applicable to those cases where one part of argument breaks down, while the other part holds good. At the same time a whole test of logical inconsistencies crop up to make the situation untenable.

44.एकदेशविकृतमनन्यवत्

ekadesavikrtamananyavat

The maxim of a thing remaining unchanged in form though it may be maimed in part.

A horse continues to be a horse, and is not transformed into an ass, though its tail may be cut off; or a man does not become a beast though he may lose one of his fingers.

It is used to denote that external deformity is no indication of any change of the true nature of a thing.

45.एकाकिनी प्रतिज्ञा हि प्रतिज्ञानं न साधयति

ekakinapratijnahi pratijnanam na sadhayati

The maxim of promise alone.

Mere words of promise cannot secure success (action is essentially necessary).

It is used to denote that those, who talk much, are not men of action.

46.एकामसिद्धिं परिहरतो द्वितीयापद्यते

ekamasiddhim pariharato dvitayapadyate

The maxim of one failure bringing other failures in its train.

In going to remedy one failure, another thing requiring attention is neglected, and that, too, therefore, ultimately proves to be a failure.

47.एकसंबन्धिदर्शने अन्यसंबन्धिस्मरणम्

ekasambandhidarsane anyasambandhismaranam

The maxim of association.

This maxim is used in cases where a thing reminds one of other things with which it is associated or with which it has some resemblance.

48.क्षीरं विहाय अरोचकग्रस्तस्य सौवीररुचिमनुभवति

kshiram vihayarocakagrastasya sauvirarucimanubhavatati

The maxim of preferring a sour thing to milk.

There are patients who would not like to take milk, but would long for curd or some preparation of it.

It is used to denote the vitiated taste of those that have gone astray or that are addicted to evil practice.

49.कण्ठचामीकरन्यायः

kanthacamikara nyayah

The maxim of the necklace

One day a lady was anxiously engaged in search for her necklace, though in fact she had it then round her neck. When she enquired of another person about it, she was asked only to feel her neck.

It is used to denote the useless attempt of a person to obtain a thing from somewhere else though in fact he is in possession of it, only he is not aware of it.

50.करविन्यस्तबिल्वन्यायः

karavinyastabilva nyayah

The maxim of a Bilwa fruit on the palm of hand

Just as a Bilwa fruit may be fully well known on close examination when it is placed on the palm of hand, so it is possible for man to acquire a thorough knowledge of this world as he is in direct contact with it.

51.करिबृंहितन्यायः

karivrnhita nyayah

The maxim of Kari-brinhita (trumpeting of an elephant).

The word Kari is redundant since the whole meaning is conveyed by brinhita alone; still the word kari is made for special purpose. For instance, though the word *mala* alone conveys the meaning, 'garland of flowers', the word 'pushpa' is added to it to indicate superiority of flowers.

52.कांस्यभोजिन्यायः

kamsyabhoja nyayah

The maxim of one eating on a bell-metal plate.

A disciple promised to always take his meal from a bell-metal plate only. As it was binding on the part of the disciple to eat the remainder of the food left by the guru, the guru began to use bell-metal plates at the dinner time so that the disciple may not have to break his promise.
The principle here laid down is that of some one's doing something which he is not bound to do, in order that he may not hinder another who is required to do it.

53.कफोणिगुडन्यायः

kaphoniguda nyayah

The maxim of treacle on the elbow.

It is impossible for one to lick out the molasses which is stuck on his elbow.

It is used in cases where one is called upon to perform an impossible task.

54.काकतालीयन्यायः

kakataliya Nyayah

The maxim of a crow and the palm fruit.

It takes its origin from the unexpected and sudden fall of a palm fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree.

It is used to denote an unexpected and accidental occurrence, whether welcome or otherwise.

55.काकदधिघातकन्यायः

kakadadhighataka nyayah

The maxim of a crow and a vessel of curd.

It has thus come in use: A vessel containing coagulated milk is placed by a man in charge of

another with a request to protect it carefully from the crow. Here though the man mentions only crow, he means that it should be properly taken care of so that it might not be spoiled by any animal whatever.

It is used to denote that the intention of the speaker is to be marked and given effect to, though his words may not clearly express it.

56.काकाक्षिगोलकन्यायः

kakaksigolaka nyayah

The maxim of the crow's eye ball.

It originates from the supposition that the crow has but one eye, and that it can move it, as occasion requires, from the socket on one side into that of the other.

This maxim is applied to a word or phrase which though used only once in a sentence, may, if occasion requires, serve two purposes.

57.काकदन्तपरीक्षान्यायः

kakadantapariksa nyayah

The maxim of the examination of a crow's teeth.

It is used to denote any useless and manifestly fruitless task.

58. कारणगुणप्रक्रमन्यायः

karanagunaprakrama nyayah

The maxim of properties of cause and effect.

It is used to denote that certain properties or qualities belonging to the cause are reproduced in the effect.

59.कार्यनाशे कारणनाशः

karananase karyanasah

The maxim of the destruction of the cause results in the destruction of the effect.

The effect cannot exist if the cause giving rise to it ceases to exist.

60.कुम्भधान्यन्यायः

kumbhadhanya nyayah

The maxim of an earthen jar full of paddy.

It is needless to give any charity to one, who is in possession of a big vessel full of paddy.

It is used to denote that charity is meant for the poor and needy and not for those that have sufficient means of subsistence.

Cf. English proverb: To send coal to New Castle.

61.काशकुशावलम्बनन्यायः

kasakusavalambana nyayah

The maxim of catching a straw.

As a ship-wrecked person in making struggles for saving his life, catches hold of an even a straw that

he comes across (if he cannot get anything more solid) though quite in vain, so a person in course of a debate, when he fails to gain his point by a strong argument, takes recourse to a frivolous one, and thus becomes only a butt of ridicule.

62.कूपखानकन्यायः

kupakhanaka nyayah

The maxim of digging a well.

The object of the maxim is to denote that as in course of digging a well the body of the worker becomes soiled with the dust, clay, etc., but these may be washed off again with the water of that well, so the sins committed by one at first may be removed by the merits of the virtuous acts done by him afterwards.

63.कूपयन्त्रघटिकान्यायः

kupayantraghata nyayah

The maxim of the buckets attached to the water-wheel.

It takes its origin from the fact that while some of the buckets filled with water go up, some are emptied of their contents, while others go down quite empty.

It is used to denote the various vicissitudes of worldly existence.

64.कूपमण्डूकन्यायः

kupamanduka nyayah

The maxim of a frog in a well.

The maxim is supposed to originate thus: One day a sea frog came upon the shore. Proceeding onwards for a time it came at last to a well and accidentally fell into it. There lived a frog in that well, on seeing the stranger it came up and held the following conversation.

The second frog: "Where do you come from?"
First: “I came from the sea I live in."
Second: "How big is a sea?"
First: "Very big."
Second: "As big as my thigh."

First: "Bigger than that."
Second: "As big as my both the thighs together."
First: "Bigger still.
Second: "Certainly not bigger than this well?"
First: "The sea is, my friend, much bigger than this well. It is a vast expanse of water, and appears to have no limit."
Hearing this, the frog in the well laughed at the sea frog, and said that it was a lie. There could not be anything bigger than this well.

It is used to denote that a man of limited ideas, having experience only of his own neighbourhood cannot make himself believe that there can be anything better than what he knows.

65.कूर्मांगन्यायः

kurmanga nyayah

The maxim of the limbs of a tortoise.

It originates from the fact that a tortoise projects its limbs, i.e., its legs and neck, when it has to serve any purpose, and again it draws them in, when that purpose is served, or any danger is apprehended.

It is used to denote that a sensible person will, like a tortoise, make an exhibition of his power only when there is an opportunity or necessity for it.

66.कैमुतिकन्यायः

kaimutika nyayah

The maxim of "how much more".

This maxim is applied to cases where it is unnecessary to do any labour, if the object may be gained without any labour whatsoever.

67.कौण्डिन्यन्यायः

kaundinya nyayah

The maxim of Kaundinya.

This maxim has its origin in the following story. There was a Brahman named Kaundinya. On the occasion of a feast in which many Brahmans were invited, curdled milk was served out to all except Kaundinya for whom ghol (a variety of that milk) was provided for.

It is used to denote Exception proves the rule.

68.कौन्तेयराधेयन्यायः

kaunteyaradheya nyayah

The maxim of Kaunteya Radheya.

It has its origin in the fact that Karna, a hero of the Mahabharat, was in reality the son of Kunti, but as he was brought up from his infancy by a woman named Radha, he was ordinarily called Radheya.

This maxim is applied to the cases in which a fictitious appellation gets currency in suppression of the real one.

69.खल्वाटबिल्वीयन्यायः

khalvatabilviya nyayah

The maxim of a bald-headed man and the Bilva fruit.

It takes its origin from the story that one day at noon a bald-headed man, tired of the excessive heat of the sun, took shelter under the shadow of a Bilva tree. Unfortunately for the man a ripe Bilva fruit fell down and struck him severely on the head.

It is used to denote that an unfortunate man is pursued by the evil fate wherever he goes.

70.खलमैत्रीन्यायः

khalamaitri nyayah

The maxim of the friendship of a Villain.

It has its origin in the fact that a Villain is at first very profuse in the profession of his friendship. But as time rolls on its intensity gradually diminishes.

It is used to denote that the friendship of a mischievous villain is as unreliable as a bund of sand.

71.खलेकपोतन्यायः

khalekapota nyayah

The maxim of the barn of corn and the pigeons.

As all kinds of pigeons, young and old, go flying into a barn and help themselves to the corn therein to their hearts' content, so this maxim is used to denote that all kinds of men repair to a great man's place to fulfil their
own ends.

72.गजभुक्तकपित्थन्यायः

gajabhuktakapittha nyayah

The maxim of a wood-apple eaten by an elephant.

It takes its origin from the fact that a wood-apple eaten by an elephant is excreted apparently quite unchanged though in fact its contents have all been digested and it has become quite empty.

It is used to denote the internal worthless state of a thing though externally it looks all right.

73.गड्डरिकाप्रवाहन्यायः

gaddarikapravaha nyayah

The maxim of a continuous current.

This maxim takes its origin from the fact that in a flock of sheep, if one accidentally slips into a well, the rest will also fall in that well.

It is used to denote the tendency of blindly following others without pausing to think whether the course is right or wrong.

74.गतानुगतिको लोकः

gatanugatiko lokah

The maxim of a blind follower.

This maxim is used to signify the tendency of imitation prevailing in men. When any fashion becomes current many would follow it without any judgement as to its propriety or importance.

75.गर्दभरोमगणनन्यायः

gardabharomaganana nyayah

The maxim of counting the fur of the asses.

The fur of the asses is unholy and so it is useless to shear these animals. It is used to denote an unprofitable undertaking in which one may be engaged.

76.गुडजिह्मिकान्यायः

gudajihmika nyayah

The maxim of the Molasses and the Nimba (a kind of bitter fruit).

The maxim takes its origin from the fact that when it is necessary for a child to use Nimba fruit, he is at first given some molasses to taste and then he can eat the Nimba fruit.

It is used to denote when one feels reluctant to do a thing on account of its very seeming difficult or which is uninteresting to him, he is first given

some easy and congenial task to prepare him gradually for the difficult task.

77.गोबलीवर्दन्यायः

govalivarda nyayah

The maxim of the cattle and the bull.

The origin of the maxim lies in this that the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow; and a different word “bull" is used to mean a male cow to distinguish it from the female cow.

Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies.

78.घट्टकुटीप्रभातन्यायः

ghattakutiprabhata nyayah

The maxim of the toll collector’s hut in the morning.

The maxim has its origins in the story that one night a passenger with a view to avoid payment of toll tax proceeded to his destination by a different way. But he walked throughout the whole night, and to his great surprise found himself just before the toll collector's office when it was morning.

It is used to denote that there is no avoiding the payment of the dues. They must be satisfied sooner or later.

79.घटप्रदीपन्यायः

ghatapradipa nyayah

The maxim of a lamp in a jar.

The maxim takes its origin from the fact that if a lamp is placed in a jar, it will light only the inside of the jar; and is used to denote that bright intelligence, if confined to a private place can be of no use to others

80.घुणाक्षरन्यायः

ghunaksara nyayah

The maxim of letters made by an insect in wood.

It takes its origin from the unexpected and chance resemblance of an incision in wood, or in the leaf of a book, made by an insect to the form of some letter.

It is used to denote any fortuitous or chance occurrence.

81.चक्रभ्रमणन्यायः

cakrabhramana nyayah

The maxim of a wheel in motion.

It takes its origin from the fact that a wheel will continue to be in motion, so long as the force which imparted motion to it remains unspent.

It is used to denote that all kinds of movement, whether social, religious, or political, remain in

active state, so long as the prime movers can keep up their energy.

82.चन्द्रचन्द्रिकान्यायः

candracandrika nyayah

The maxim of the moon and her lustre.

The maxim originates from the inseparable connection between the moon and her pleasing lustre, and is used to denote the inseparableness of two things.

83.चित्रपटन्यायः

citrapata nyayah

The maxim of a painting

It originates from the fact that the value of a picture consists only in pleasing the eyes, and is used to denote the worthlessness of a person who possesses only personal elegance and no other merits.

84.चित्रांगनान्यायः

citrangana nyayah

This maxim, of a woman in picture, shows that an appearance of real thing can never stand for the real one however great efforts may be made to make it perfect.

85.चिन्तामणिं परित्यज्य काचमणिग्रहणन्यायः

cintamanim parityajya kacamanigrahana nyayah

The maxim of giving up the fabulous gem chintamani and taking instead artificial gem made of glass.

The maxim is used to denote that as it is foolish to prefer glass to chintamani which is very precious, so it is likewise an act of foolishness on the part of a man to consider an object valuable led away only by its outward charm.

Cf. "All that glitters is not gold".

86.चौरापहारमाण्डव्यनिग्रहन्यायः

cauraparadhanmandavyanigraha nyayah

The maxim of Rishi Mandavya being punished for crime committed by robbers.

The maxim takes its origin from the story that some robbers concealed themselves and their plunder in Mandavya's Asrhama. The kings guards came up there and arrested the Rishi too and took him to court. The Rishi too was punished for theft.

It is used to denote that sometimes honest and innocent men have to suffer the consequences of the wicked conduct of villainous men.

87.छत्रिन्यायः

chatri nyayah

The maxim of the persons with umbrella

The thought here is of a crowd of men, many of them with umbrellas up, and so all seeming to have them.

It is used to denote that the attributes of a certain person sometimes pervade another due to association.

88.जलतुंबिकान्यायः

jalatumbika nyayah

The maxim of a gourd in the water.

The idea is that of gourd, thickly covered with mud, and therefore sinking in the water, but gradually resuming it buoyancy as the mud is washed off.

The Digambara Jains use this maxim to illustrate the release of the soul from the encumbrance of the body.

It also denotes that a light-minded person cannot dive deep into a matter he may be called upon to be engaged in.

89.जलकतकरेणुन्यायः

jalakatarenu nyayah

The maxim of the muddy water.

The muddy water becomes clear and fit for drinking purposes when the powder of the *kataka* nut is put into it. *Kataka* removes all the impurities in the water and then precipitates at the bottom so that potable water could be easily drawn from the well or vessel.

So the maxim is used to denote an entity that gets rid of some impurity or obstacle after which that entity also disappears.

Cf. Company makes a man.

90.जलमृणालन्यायः

jalamrnala nyayah

The maxim of the lotus stalk.

It takes its origin from the growth of the stalk of a lotus with the increase of water in a tank during the rains. Again when the dry season comes and the surface of the water begins to sink, the stalk of the lotus gets dry but it does not die away.

Similarly when a great man or nation by the freaks of fortune is reduced to miserable condition he does not lose thereby his usual nobleness of mind.

91.जलानयनन्यायः

jalanayana nyayah

The maxim of bring water.

It takes its origin from the fact that when a man is asked to bring water he will get also the vessel containing water.

It is used to denote the indispensability of a thing in connection with another thing.

92.जामात्रर्थं श्रपितस्य सूपादेरतिथ्युपकारकत्वम्

jamatrartham shrapitaasya supaderatithyupakarakatvam

The maxim of the son-in-law and the dish prepared for him.

The dal prepared for the son-in-law will come to the use of other guests that sit to dine with him.

It is used to denote that a thing though primarily intended for one may come to the benefit of many others.

93.ज्ञानीविमानन्यायः

jnanivimana nyayah

The maxim of the wise and the air-ship.

It takes its origin from the fact that a man walking on the field can mark distinctly the height of a hill, the depth of a cave and the level surface of a plateau, but when he soars high up by means of an air-ship, these differences are not distinguishable to

him; everything below then appears to him to be of even surface.

It is used to denote that the differences of high and low, great and small, good and bad, etc., acts in a man so long as he is at the lowest step of the ladder of wisdom or knowledge, but when he reaches the highest step, all the religious and sectarian differences vanish away. To him then everything appears to be of equal importance.

94.टिट्टिभन्यायः

tittibha nyayah

The maxim of the bird tittibha.

The maxim originates from the story that a bird called tittibha lived on the beach of a sea, one day the beach was washed away by a huge wave of the sea. The eggs which the bird laid in the nest were also washed away in consequence. Enraged at this, the bird resolved to ladle off the sea and began to throw away the water with its beak and also with its wings, which it once dipped into the sea and then came up and shook them. Struck with wonder at

the determination of the bird, the sea returned the eggs.

It is used to denote that all sorts of difficulties, however insurmountable they may seem to be, melt away before firm determination.

Cf. Labour surmounts every difficulty.

95.तदागमे हि तद् दृश्यते

tadagame hi tad drisyate

The maxim of the virtue or characteristic that is acquired and not natural.

It takes its origin from the fact that the heated state of oil is due to the action of the fire; therefore heat is not a property of the oil but of the fire.

It is used to denote that it is meaningless to assume an important air in consequence of the power derived from another. Such a man is a veritable jackdaw in borrowed feather.

96.तिर्यगधिकरणन्यायः

tiryagadhikarana nyayah

The maxim of the bird's nest.

The maxim takes its origin from the nests of birds being of no use to a man for the purpose of living in and is used to denote that in order that a thing may be serviceable, it must be employed in a way suited to its nature.

97.तुलोन्नमनन्यायः

tulonnamana nyayah

The maxim of the balance.

It originates from the fact when one pan of the balances goes down the other rises up. It is used to denote that improvement to be properly called so must be all round, partial improvement is no improvement. This may be applied to the education of boys and young men.

98.तृणजालुकन्यायः

trnajalauka nyayah

The maxim of a caterpillar

It takes its origin from the fact that a caterpillar does not leave the grass on which it sits until it can get hold of another. It is used to denote that it would be unwise on the part of a man to abandon the means he has in hand till another is secured.

C.f A bird in hand is worth two in the bush.

99.दण्डचक्रन्यायः

dandacakra nyayah

The maxim of the potter's rod, wheel and knife.

The rod, wheel and knife of a potter are all the causes of an earthen jar.

It is used in cases in which a certain effect follows from several causes together.

100. दग्धपटन्यायः
dagdhapata nyayah

The maxim of the burnt cloth.

It takes its origin from the fact that sometimes a burnt piece of cloth would look as all right.

It is used to denote a thing which is in reality quite worthless, though from the outward appearance it seems to be all right.

101. दग्धबीजन्यायः
dagdhabaja nyayah

The maxim of the burnt seed.

It takes its origin from the fact that the seeds that have been burnt would not germinate if sown, and is used to denote that those souls would not have to come back again into this life in whom Karma accruing from ignorance has been burnt down with the fire of knowledge.

102. दग्धेन्धनवह्निन्यायः
dagdhendhanavahni nyayah

The maxim of the burning fuel and the fire.

It takes its origin from the fire becoming extinguished when the fuel is completely burnt down, and is used to denote that a man of ability never stops to work till he has finished the task undertaken.

103. दण्डसर्पमारणन्यायः
dandasarpamarana nyayah

The maxim of the stick and the serpent.

The maxim originates from good care to be taken in beating a serpent with a stick so that the serpent may be killed but at the same time the stick may not be broken, and it is used to denote that a clever man should conduct himself in such a way in performing a task that the object in view may be accomplished without any injury either to himself or to anybody else.

104. दुर्बलैरपि वध्यन्ते पुरुषाः पार्थिवाश्रितैः
durbalairapi vadhyante purusah parthivasritaih

The maxim of the weak becoming powerful with the power of the King at his back.

The person in the employ of a king can lord over a most powerful man, though personally he may be very weak.

105. देवदत्तहन्तृहतन्यायः
devadattahantrhata nyayah

The maxim of the killer of the Devadatta being killed."

The man who has killed another named, say, Devadatta, is killed again in turn by a third person.

It is used to denote that no man can be all-powerful. Everyone has his superior. It also means that the death of a murderer does not bring his victim to life again.

106. देहलीदीपन्यायः
dehaladipa nyayah

The maxim of the lamp on the threshold.

It originates from the fact that a lamp placed over the threshold of a house would have the effect of lighting the house a swell as the approach leading to the house.

It is used to denote something that serves two purposes at the same time.

107. द्राविडप्राणायामन्यायः
dravidapranayama nyayah

The maxim of doing pranayama in a tedious manner (regulation of breathing).

The maxim takes its origin from the attempt made to catch hold of the nose by moving the hand around the head; and is used to denote the making a matter more difficult than what it ordinarily is.

108. धर्मवसन्तागमन्यायः
dharmavasantagama nyayah

The maxim of virtue and advent of the spring.

It takes its origin from the nature assuming a charming appearance with new leaves and flowers when the spring sets in, and similarly the possession of virtue bringing wealth and happiness in its train.

It is used to denote the importance of virtue.

109. धान्यपलालन्यायः
dhanyapalala nyayah

The maxim of the paddy and the straw.

It originates from the fact that the paddy seed sown in a field from which weeds have not been carefully rooted out will in the long run outgrow the grass, and is used to denote that seed of wisdom and piety are sure to germinate even if

sown in a mind not properly cultivated and prepared.

110. नष्टाश्वदग्धरथन्यायः

nastasvadagdharatha nyayah

The maxim of the destroyed carriage and horse.

It takes its origin from the story that one day two persons went out in their own respective carriages. On the way one of the lost his horses and the other's carriage was burnt in a fire outbreak in the village in which they were putting up for the night. The horses that were left were harnessed to the remaining chariot and the two men pursued their journey together. It is used to denote union can give rise to mutual advantage.

Cf. Union is strength.

111. न हि निन्दा निन्द्यं निन्दितुं प्रयुज्यते किं तर्हि निन्दितदितरं प्रशंसितुम् ॥

nahi ninda nindyam ninditum prayujyate
kim tarhi ninditaaditaram prasamsitum

Blame is not employed to blame something that is blameworthy, but rather to praise something other than that.

This maxim is used on those occasions when an object or a person is blamed in order to praise another. For instance, In Manu 4.124, Sama Veda is censured with the intention of praising the other Vedas.

112. न हि वरविघाताय कन्योद्वाहः
nahi varavighataya kanyodvahah

The maxim of a bride's marriage being intended not for killing the bridegroom.

A man gives his daughter in marriage not for bringing about the end of the son-in-law but that they may live in happiness and comfort to a good old age. The bride could never live happily if her husband dies soon after the marriage.

This maxim signifies that one has to keep away from those actions which will be harmful to one.

113. न हि प्रतिज्ञामात्रेण अर्थसिद्धिः
nahi praatijnamatrena arthasiddhih

The maxim of promise and the success in an attempt.

It signifies that mere words of mouth cannot secure success in anything, earnest efforts are indispensably necessary for the purpose.

114. न हि भिक्षुको भिक्षुकान्तरं याचितुमर्हति सत्यन्यस्मिन्नभिक्षुके ॥
nahi bhiksuko bhiksukamiti nyayah

The maxim of a poor man's begging, not of a beggar.

It takes its origin from the fact of a beggar's not asking alms of another beggar. He would invariably go to one in affluence for the satisfaction of his wants.

It is used to denote the tendency of human nature to seek help from the quarter where it may be reasonably expected.

115. न हि सुतीक्ष्णाप्यसिधारा स्वं छेत्तुमाहितव्यापारा ॥

nahi sutiksnapyasidhara svayamevacchetumahitavyapara bhavatati nyayah

The maxim of a keen sword.

It takes its origin from the fact that the edge of a sword, even though very keen, is not employed to cut itself.

116. न हि सुशिक्षितोपि नटवटुः स्वस्कन्धमारोढुं पटुः ॥

nahi susiksitopi natavatu svaskamadhamadhirodhum patu

The maxim of a young actor, however well trained, not being able to mount upon his own shoulder.

It denotes that an impossible and impracticable thing cannot be affected by any one however highly qualified he may be just as a young man

though very learned and wise cannot get upon his own shoulder when he is asked to do so.

117. नागोष्ट्रन्यायः
nagostra nyayah

The maxim of a serpent and a camel.

It takes its origin from the story of a serpent, which was killed by the owner of a camel that was attacked by the serpent; and is used to denote that doing of an injury to another may be excused provided it is for a very useful end.

118. नारीकेलफलांबुन्यायः
narikelaphalambu nyayah

The maxim of the cocoanut-water.

It takes its origin from the difficulty of explaining how water could exist inside a cocoanut fruit; and is used to denote that it is not in the power of man to understand clearly the kind ways of providence.

119. नीरक्षीरविवेकन्यायः
niraksira viveka nyayah

The maxim of the milk mixed with water.

It takes its origin from the fact that when a swan is made to drink milk mixed with water it will take only the milk and a leave the water behind; and is used to denote that in judging of another a truly wise man will sift out his merits, and would leave the defects in him out of consideration.

120. नृपनापितन्यायः
nrpanapitaputra nyayah

The maxim of the King and Barber's son.

It is used to denote a man's natural fondness for his own possession however ugly or despicable it may be in the eyes of others. It takes its origin from a story which states that a king on one occasion asked his barber to bring to him the finest boy that he could find in his kingdom. The barber

roamed for a long time over every part of the realm, but could get no boy such as the king wanted. At last wearied and disappointed he returned home, and being charmed with the beauty of his own boy, who was in fact the personification of ugliness and deformity, went to the king and presented the boy to him. The king was at first very angry with the barber for having trifled with him, but on consideration excused him, as he ascribed the barber's preference of his own ugly boy to the dominant desire of human beings to consider their own possessions as supremely good.

121. पञ्जरमुक्तपक्षिन्यायः

panjaramuktapaksi nyayah

The maxim of the bird let loose from its cage.

It is used to denote the flight of the soul when the trammel of the body is loosened after the death, just as a bird in a cage flies away in the air if it can get out of the cage anyhow.

122. पराह्नछायान्यायः
parahnacchaya nyayah

The maxim of the afternoon-shade.

The maxim denotes that the power and influence assumed at the fag-end of life may be enjoyed only for a short time just as the shade of a tree in the afternoon is very short-lived.

123. पाषाणेष्टिकान्यायः
pasanestika nyayah

The maxim of stone and brick.

It is used to signify something done with the united efforts of all kinds of persons, great and small, just as a house is built with the help of stone n a big thing, and brick n a small thing.

124. पिण्डं हित्वा करं लेढि
pindam hitva karam ledhi

The maxim of licking the hand letting the morsel fall off.

It is used to signify a foolish attempt, just as it is foolishness to lick the hand after letting fall the morsel.

125. पिष्टपेषणन्यायः

pistapesana nyayah

The maxim of grinding flour.

It is used to denote a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour.

126. पुत्रलिप्सया देवं भजन्या भर्तापि विनष्टः

putralipsaya devam bhajantya bhartapi vinastah

The maxim of a prayer for a son and the loss of the husband.

It takes its origin form a story that a certain woman worshipped a god with a view of being blessed

with a son; unfortunately it so happened that she had lost her husband. It is used to denote the loss of the cause while the effect is earnestly wished for.

127. पुष्टलगुडन्यायः
pustalaguda nyayah

The maxim of a stout cudgel. Such a stick hurled at a yelping cur may at the same time strike and silence other dogs near it; so the Nyayah seems to be used somewhat in the sense "killing two birds with one stone"

128. पंकप्रक्षालनन्यायः
pankapraksalana nyayah

The maxim of washing off the mud.

Just as it is more advisable for one to avoid getting into mud than to go into it and then wash it off, so it is more advisable for one to avoid getting into danger than to expose oneself to it and then to try to get out of it somehow or other.

Cf. Prevention is better than cure.

129. प्रत्यक्षे किमनुमानम्
pratyakse kimanumanam

The maxim of direct perception and inference.

This maxim is used to indicate that it is utterly useless to make an inference about a thing or to call for any proof about it when it is visible or present before the eye.

130. प्रथममल्लन्यायः
prathanamalla nyayah

The maxim of defeating the leader of the wrestlers.

It is applied in which one, having many adversaries to encounter, has to seek out the chief and give him a crushing defeat, and then he has not to care for others.

Similarly one need not deal with all schools of thoughts for establishing one's school of thought.

One has to prove only the leading school of thought as wrong to achieve this end.

131. प्रयोजनमौद्दिश्य मन्दोपि न प्रवर्तते
prayojanamanuddisya mandopi na pravartate

The maxim of not doing a thing without a purpose.

It signifies that even an ignorant fool will not stir him about doing a thing that will not fulfil some purpose.

132. प्रदिपे प्रदीपं प्रज्वाल्य तमोनाशाय यतमानः
pradipe pradipam prajvalya tamonasaya yatamanah

The maxim of a candle under a candle.

It takes origin from the attempt of chasing the darkness under a lamp by lighting a second lamp which again has darkness underneath it, and again to chase that darkness another lamp is lighted, and so on, and is used to indicate that efforts made for

effecting what is impracticable always prove to be fruitless.

133. फलवत्सहकारन्यायः
phalavatsahakara nyayah

The maxim of a mango tree with fruits on.

The maxim indicates the advisability of taking a shelter with a truly great man, just as it is advisable to take shelter under a mango tree that supplies, quite unasked, fruits and shadow to a weary way-farer.

134. बकबन्धनन्यायः
bakabandhana nyayah

The maxim of catching a crane.

A man wishing to secure a crane puts butter on its head, which, when melted by the Sun, goes into its eyes and blinds it, so that he can then take hold of it.

135. बधिरकर्णजपन्यायः
badhira karnajapa nyayah

The maxim of whispering to the deaf.

This maxim indicates a vain attempt of a man to do a useless thing like whispering a word to one who is absolutely short of hearing.

136. बहूनामनुग्रहो न्याय्यः
bahunamanugraho nyayyah

Association of many is good policy.

This maxim suggests that it is the best policy for a man to be always is in receipt of favours from his kith and kin.

137. ब्राह्मणपरिव्राजकन्यायः
brahmanaparivrajaka nyayah

The maxim of the Brahmins and the mendicants.

In such a sentence as ब्राह्मणा भोजयितव्याः परिव्राजकाश्च, the separate mention of the latter, who are really included in the former term, merely emphasises their position as the special part of the general body.

138. बिल्वखल्वाटन्यायः
bilvakhalvata nyayah

The maxim of a bald-headed man under a Bilva tree.

The maxim has its origin in the story of a bald-headed man having his skull broken by the fall of bilva fruit as soon as he took shelter under the tree, and is used to denote an accidental happening.

139. बीजांकुरन्यायः
bijankura nyayah

The maxim of seed and sprout.

It takes its origin from the relation of mutual causation which subsists between seed and sprout, seed being the cause of sprout, which in its turn is the cause of seed.

It is used in those cases in which two things stand to each other in the relation of both cause and effect.

140. ब्राह्मणश्रमणन्यायः
brahmanasramana nyayah

The maxim of Brahmana-Shramana.

This the same type as the maxim of Brahmana and mendicant (maxim no. 137).

141. ब्राह्मणवसिष्ठन्यायः
brahmanavasistha nyayah

The maxim of Brahmana and Vashistha.

This the same type as the maxim of Brahmana and mendicant (maxim no. 137).

142. ब्राह्मणग्रामन्यायः
brahmanagrama nyayah

The maxim of the Brahmin Village.

The fact of a village, in which the Brahmins form the majority of dwellers, getting the name of a Brahmin village has given rise to this maxim. It is used to denote that a thing is known by the name of its predominating element.

143. भक्षितेपि लशुने न शान्तो व्याधिः
bhaksitepi lasune na santo vyadhi

The maxim of garlic and illness.

It takes its origin from one's eating garlic, an unholy and prohibited thing, as a remedy of an illness, but unfortunately the illness is not thereby remedied; and is used to denote the regrettable condition of one who does an unworthy act to gain an end, though unhappily the end is not gained thereby.

144. भर्छुन्यायः
bharchu nyayahh

The maxim of Bharchu.

It takes its origin from a story that a certain king had a minister named Bharchu, whom he sent on an expedition against an enemy across the sea. Bharchu defeated the enemy and himself became the king of that country, meanwhile a rumour was spread that Bharchu was dead and believing the rumour to be true, the king appointed another person in place of Bharchu, but to his utter surprise Bharchu made his appearance after a few days.

The maxim is used to indicate the impropriety of doing anything in hot haste and without due circumspection.

145. भिक्षुपादप्रसारणन्यायः
bhiksupadaprasarana nyayah

The maxim of the beggar's obtaining a firm footing (in a patron's house).

It takes its origin from a story that one day a beggar went to a rich man's house. Thinking that his object would not be gained if he were to make a clean breast of his wants all at once, he first begged permission to sit, and then little by little had everything that he needed. It is used to denote cleverness on the part of one in dealing with a person who is very uncharitable and close-fisted.

146. भूदेवब्राह्मणन्यायः
bhudevabrahmana nyayah

The maxim of Bhudeva Brahmin.

It takes its origin from a king being loved and honoured by his subjects, whereas a Brahmin, the seer of truth and the knower of Brahman, is Bhudeva or king of the whole earth, loved and honoured everywhere.

It is used to denote the importance of knowledge.

147. भूलिंगन्यायः

bhulingapaksi nyayah

The maxim of the bird named Bhulinga.

It is supposed to say, "maa saahasam – do not do anything desperate" and does desperate deeds itself. Bhulinga bird gathers bits of flesh from the jaws of lion. This maxim is used to denote extra-ordinary courage.

148. भ्रमरन्यायः

bhramara nyayah

The maxim of the black bee.

This maxim is used to indicate the nature of the truly wise men who always take note of the merits in others just as the black bees always drink only honey and no other kind of juice from the flowers.

149. भैरवन्यायः

bhairava nyayahh

The maxim of Bhairab.

It takes its origin from a story which runs as follows: Once there was a Brahmin named Bhairaba who grew very conceited on account of the honour and respects he received at the hands of the king. The foolish Brahmin forgot his position and quarrelled with the ministers of the king, who enraged at his conduct, prevented his admission into the royal court, and told the king meanwhile that the Brahmin was dead. After some time, one day when the king went out on hunting, the Brahmin got upon a tree and spoke to the king that he was Bhairab and begged for an interview with the king; but the king taking him for an evil spirit refused his prayer.

It is used to teach that no one should be too much inflated with prosperity to forget his position and to conduct himself in an unbecoming way; for, by so doing he would be doing himself a positive and irretrievable harm.

150. मक्षिकान्यायः
maksika nyayahh

The maxim of the fly.

It is used to denote the fault finding spirit of ill-natured men, who may be likened to the flies that are always in search of wounds and ulcers even on the most beautiful body.

151. मण्डूकतोलनन्यायः
mandukatolana nyayahh

The maxim of weighing a frog.

Just as it is very difficult to make a frog remain steady on a balance with a view to ascertain its weight, so it is equally difficult to keep a fickle nature steadily employed in any pursuit.

152. मण्डूकप्लुतिन्यायः
mandukapluti nyayahh

The maxim of the frog moving by jumps.

It is used to denote the movement by fits and starts of fickle natured men like the movement of frogs.

153. मत्स्यकण्टकन्यायः
matsyakantaka nyayahh

The maxim of fish and its bone.

It originates from the fact that when a fish is caught, it is caught with its bone, but when eating, only its flesh is retained, and bone is thrown out.

This maxim is used to denote the policy of a truly wise man who would observe everything in nature and but would gather from it only that which conduces to his welfare and reject the rest.

154. मरणाद् वरं व्याधिः
maranadvaram vyadhi

The maxim of sickness being preferable to death.

It is used to denote the great love of life which is common to all beings, as no one would like to part with this life.

155. मल्लग्रामन्यायः

mallagrama nyayahh

The maxim of the Mallagrama or a village of wrestlers.

This maxim is used to denote that unworthy persons living in the company of worthy souls often enjoy the honour and respect paid to the latter, just as weak men living in the same village with gigantic wrestlers are indirectly honoured, their village being known as the village of wrestlers.

156. मत्स्यन्यायः

matsya nyayahh

The maxim of fish.

The maxim is used to denote the oppression which the weak have often to suffer at the hands of the

strong and the powerful, as fish, being a very weak animal, is killed and eaten by men and other creatures.

157. मरणाय गृहीतः अंगच्छेदं स्वीकरोति ॥

maranaya grhitah angacchedam svikaroti

The maxim of parting with a limb is preferable to life.

This maxim is used to denote the advisability of averting a great loss by suffering a comparatively light one, just as a man condemned to death would be glad if the sentence be commuted to the loss of any limb.

158. मुञ्जादिषिकोद्धरणन्यायः

munjadisikoddharana nyayahh

The maxim of the extraction of the interior spike of the munja grass.

Just as the interior fine slender stack of munja grass is extracted by systematically removing the layers

that cover it, one has to arrive at the truth by removing the layers of ignorance that cover the reality.

159. मृतस्तनन्धयन्यायः
mrtastanandhaya nyayahh

The maxim of the dead and their helpless infants.

It is used to denote a most helpless condition of a person like that of a child that has lost its parents and has none to take its care.

160. मणिमन्त्रादिन्यायः
manimantradi nyayahh

The maxim of a precious stone and charms, etc.

It is used to denote especial efficacious properties of things such as some precious stones charms, etc. In these cases, while we know as a fact that a mani or a mantra produces certain effect, we are quite unable to explain the rationale of the processes that

intervene between the cause and its final products in terms of ordinary experience.

161. मध्यदीपिकान्यायः
madhyadipika nyayahh

The maxim of a light placed at the middle of a hall.

This maxim takes its origin from the fact that a light taken inside a room and placed at the middle on some particular purpose, will make everything visible in the room, and is used to denote something which serves various purposes at the same time.

162. यः करोति स करोत्येवेति न्यायः
ya karayati sa karotyeveti nyayah

The maxim of the employer and the doer.

This maxim is used to denote the responsibility of one who sets another to do a thing to be quite equal to that of the doer himself.

163. य एव करोति स एव भुङ्क्ते ॥
ya eve karoti sa eva bhunkte

He who performs an action will himself reap the fruit thereof (whether in the form of reward or retribution).

This maxim is directed against the belief that the body is the soul, and that when the body is cremated, the man, with all his deeds, ceases to exist.

164. यत्कृतकं तदनित्यम् ॥
yatkrtakam tadanityam

The maxim of the destructibility of created things.

This maxim is used to denote that every created thing in the world is liable to destruction.

165. यादृशं मुखं तादृशा चपिटा ॥
yadrisam mukham tadrisa capeta

The maxim of the slap being proportionate to the cheek.

It is used to denote that a measure must be taken for controlling one must be sufficiently strong in consideration of the particular case in question, just as the slap administered to a man must be tight enough in consideration of his physique and strength to produce the intended effect.

166. यादृशो यक्षस्तादृशो बलिः ॥

yadriso yaksastadriso balih

The maxim of a yaksha and his worship.

It takes its origin from the practise of making different kinds of offerings to different gods according to their nature and taste; and is used to denote that in dealing with others it would be advisable to adopt such means as would suit the requirements of the case in question.

167. यावच्छिरस्तावद् शिरोव्याधिः ॥

yavacchirastavat sirovyathih

The maxim of the head and headache.

This maxim is used to denote the sense that there is head-ache only so long as there is head.

168. यावत्तैलं तावद् व्याख्यानम् ॥
yavattailam tavad vyakhyanam

The maxim of the lamp and reading.

This maxim originates from the fact that one can go on with one's study in the light of a lamp so long as there is oil in the hold of the lamp to enable it to burn and is used to denote that a person is held in honour and respect so long as he has means to keep up his position.

169. यूकभिया कन्यात्यागन्यायः
yukabhiya kanyatyaga nyayah

The maxim of daughter and louse.

It takes its origin from a daughter being turned out of doors for fear of the lice that infested her hair;

and is used to denote the folly of a coward who is prepared rather to part with a valuable possession than to bravely meet and successfully grapple with a difficulty or danger.

170. याचितकमण्डनन्यायः

yacitakamandana nyayah

The maxim of the borrowed ornaments.

This maxim is used to denote the folly on the part of a man to try to pass for more beautiful or charming, than what he is by nature by adorning himself with a dress and ornaments borrowed from others, as no person has any control on a thing, which has been lent to him by another as it may be taken away by the owner whenever he chooses without caring for the convenience or otherwise of the borrower.

171. रक्तपटन्यायः

raktapata nyayah

The maxim of red cloth.

This maxim is used to denote that a female wearing red cloth is taken to be one whose husband is alive.

172. रज्जुसर्पन्यायः
rajjusarpa nyayah

The maxim of the cord and the serpent.

This maxim takes its origin from mistaking a cord by delusion for a serpent, and denotes the false impression under which men are seen to labour sometimes.

173. रथवाडवन्यायः
rathavadava nyayah

The maxim of the carriage and the horses.

The maxim is used to denote the co-operation of the workers necessary for the due performance of a work, just as in a carriage drawn by two horses, the horses must work in a united manner in order that the carriage may go on regularly.

174. रश्मितृणादिन्यायः

rasmitrinadi nyayah

The maxim of the sunlight and the grass.

It is used to denote that a thing which is found to be of essential importance at one time, may at another time prove to be the cause of destruction, just as the sunlight, which is indispensably necessary for the grass to grow up, is also the cause of the drying up of the same grass.

175. राजपुत्रव्याधन्यायः

rajaputravyadha nyayah

The maxim of a prince and a fowler.

It takes its origin from a story that once upon a time an infant prince was left in a jungle by its stepmother. The child was accidentally found by a fowler who took it home and brought it up as his own son. Many years afterwards, the prime minister of the king happened to meet the boy and recognised him by his appearance to be no other

than the king's son. The minister took the boy with him and installed him on the throne. The maxim is used to denote that truth can never be suppressed forever, it is sure to establish itself in course of time.

176. राहुग्रासन्यायः

rahugrasa nyayah

The maxim of the Rahugrasa or the act of being swallowed by Rahu.

This maxim is used to denote the erroneous notions that popularly act upon the minds of men, as in the case of eclipse of the sun or the moon, it is popularly believed that those great luminaries are swallowed for the time being by the demon Rahu, whereas the fact is that the shadow of the earth falling on them makes them invisible for a while.

177. राजानुगतविवाहप्रवृत्तभृत्यन्यायः

rajanugatavivahapravrttabhrtya nyayah

The maxim of the king and the marriage procession of a servant of his.

This maxim is used to denote that due regard must be paid to the position of a person irrespective of his caste or social standing just as even a king has to follow his servant on the occasion of his marriage.

178. रासभरोदनन्यायः

rasabharrodana nyayah

The maxim of the braying of an ass.

This maxim takes its origin from the fact that an ass brays at first very loudly, but gradually its sound sinks lower and lower, and is used to denote that anything that makes much noise in the beginning proves, in the long run, to be quite hollow and worthless.

179. रेखागवयन्यायः

rekhagavaya nyayah

The maxim of the sketch of a Gayal.

This maxim originates from a story that one day, an illiterate rustic living in a village went to a forest, and enquired of an inhabitant of that forest about a Gayal which that rustic villager never saw before. The forester thereupon drew an outline on the ground to show the villager, what sort of animal a Gayal was. The foolish villager assumed that the sketch itself was the Gayal. But, he got rid of this wrong notion when he saw a Gayal in a forest.

It is used to denote that wrong notions are removed only by direct experience.

180. राजपुरप्रवेशन्यायः

rajapurapravesa nyayah

The maxim of manner of entering a royal city.

This maxim is used to denote that everything should be done in regular order as on the occasion of a entering a royal city. Those who wished to enter the royal city had to abide by the rules and

regulations and get their identification papers verified.

181. रोगिन्यायः

rogi nyayah

The maxim of the patient.

This maxim is used to denote that under the influence of evil propensities a man loses the power of judging what is right and what is wrong, just as a patient labouring under diseases for a long time becomes very careless about the regulation of his diet.

182. लाङ्गलं जीवनम् ॥

langalam javanam

The maxim of plough is existence.

It actually means that plough is the means of existence; cause and effect being here identified as in आयुर्वै घृतम्.

183. लतावृक्षन्यायः
latavrksa nyayah

The maxim of trees and creepers.

This maxim takes its origin from the fact that no creeper can stand or grow without the help of a tree; and is used to denote that some persons can neither live nor make any progress in life without assistance of another person to support them.

184. लोहचुम्बकन्यायः
lohacumbaka nyayah

The maxim of iron and magnet.

It is used to denote a very close affinity between two things, by virtue of which they are instinctively attracted towards each other though at a distance, just as iron is attracted by magnet.

185. लोहाग्निन्यायः
lohagni nyayah

The maxim of iron and fire.

This maxim is used to denote that the best use of an opportunity ought to be made no sooner than it presents itself, as one desirous of making things of iron must do so by striking it hard so long as it is hot by being put into fire.

186. वटे यक्षन्यायः

vate yaksa nyayah

The maxim of a fig-tree and a goblin.

This maxim has its application in cases in which something is done without proper exercise of care and judgement just as men feel afraid in passing by a huge fig-tree, specially alone and at night, as it is popularly believed, without any rhyme or reason, that an evil spirit dwells in that tree.

187. वनव्याघ्रन्यायः

vanavyaghra nyayah

The maxim of a forest and the tiger.

This maxim is used to denote the need for mutual help between two persons, just as a forest is preserved by a tiger and the tiger by that forest. If there be no tiger in the forest the herbivorous animals come there in a large number whenever they choose and the plants and creepers etc., are eaten away by them and thus the forest is destroyed in a short while, on the other hand, if there be no forest it becomes difficult for a tiger to find out a place to live in.

188. वह्निधूमन्यायः

vahnidhuma nyayah

The maxim of the invariable concomitance of fire and smoke: (wherever there is smoke there is fire).

It is used to denote such invariable concomitance between two persons or things; (e.g. where there is A, there is B; where there is not B, there is not A.)

189. वरगोष्टीन्यायः

varagosthi nyayah

The maxim of the discussion of matters with a view to obtaining a husband for one's daughter

When the elders from the families of the bride and the bride groom meet, they have to be of one accord before the marriage is fixed.

190. वाजिमंदुरान्यायः

Vajimandura nyayah

The maxim of the stable.

This maxim is used to denote that every object has a peculiar name given to it, so that it cannot be interchanged with anything else without causing a great confusion; just as the name 'stable' is applied to the shed intended for the horses and not the cows or any other animals to live in.

191. वातादिन्यायः

Vatadi nyayah

The maxim of the wind and other humours of the body.

This maxim is used to denote that as wind, bile, and phlegm, the three humours of the body, though quite different from one another by nature, prove to be the source of sound health when they are harmoniously combined, so acts of very great importance may be well performed by persons of different nature and disposition if they act in concert.

192. वायुभक्षन्यायः

Vayubhaksa nyayah

The maxim of the living on air.

When one is said to be living on air, it denotes that he does not eat anything else.

It is applied to those cases in which one is exclusively devoted to one thing only.

193. विषवृक्षन्यायः

visavrksa nyayah

The maxim of the poison-tree.

This maxim is used to denote that a thing, though hurtful and mischievous, does not deserve to be destroyed by the very person who has reared it, just as a poison-tree ought not to be cut down by the planter himself.

194. वीचीतरंगन्यायः
vicitaranga nyayah

The maxim of a wave urging forward a wave.

In the ocean one wave propels another till the first and all others in succession reach the shore. So this maxim is used to denote successive operations, as in the case of the production of sound.

195. वृक्षप्रकंपनन्यायः
vrksaprakampana nyayah

The maxim of the shaking of a tree.

Just as when a tree is shaken, its branches and other parts are shaken too; so this maxim is used to denote that whatever affects the whole affects the parts also.

196. वृद्धकुमारीवाक्यन्यायः
vriddhakumarivakya nyayah

The maxim of the aged spinster's boon

This maxim is used to denote asking such a boon as will cover everything one wishes to have. The Mahabhasya says that an old virgin, when asked by Indra to choose a boon, said: पुत्रा मे बहुक्षीरघृतमोदनं काञ्चनपात्र्यां भुञ्जीरन् ॥ "May my sons eat rice mixed with large quantity of milk and ghee on a golden plate" - this one boon, if granted, would give her a husband, progeny, abundance of corn, cattle, gold, etc.

197. वृद्धब्राह्मणवरन्यायः
vriddhabrahmanavaranyayah

This is much similar to the above nyayah. The boon asked by the old Brahmin was स्वपौत्रं राजसिंहासनस्थितमीक्षितुमिच्छामि i.e. I wish to see my grandsons sitting on the royal throne.

198. वृद्धिमिष्टवतो मूलमपि ते नष्टम् ॥
vrddhimistavato mulamapi te nashtam

Wishing to grow you have destroyed your roots.

Here Vriddhi stands for interest and mulam stands for the principal money. A greedy money-lender who lent money to another wishing to increase his wealth by accumulating the interest was cheated by the borrower of even his principal money.

199. वृश्चिकागर्भन्यायः
vrscikagarbha nyayah

The maxim of the pregnancy of the scorpion.

The maxim is used to denote ingratitude on the part of those that do harm to the persons to whom they are indebted for their very life, just as the

young ones of scorpions come out by tearing up the womb and thus causing death of the mother.

200. वेण्याकाशन्यायः
venyakasa nyayah

The maxim of the tuft of hair reaching the sky

It is used to denote the extraordinary tallness of a woman, so that the tuft of hair on the head seems to be in touch with the sky.

201. विषकृमिन्यायः
visakrimi nyayah

The maxim of the worms bred in poison.

It is used to denote a state of things which, though fatal to others, is not so to those who being bred in it, are inure or accustomed ed to it, like poison which, though fatal to others is not so to the worms bred in it.

202. व्याघ्रक्षीरन्यायः
vyaghraksiara nyayah

The maxim of the tigress's milk.

It is used to denote the extreme difficulty of attainment of a thing, though it may be useful, like the milk of a tigress which, if preserved in a golden cup or vessel, becomes very efficacious, though it is very difficult to gather or obtain it.

203. व्यापकव्यावृत्या व्याप्यव्यावृत्तिः ॥
vyapakavyavrtya vyapyavyavrttiritih

The maxim of the genus and the species.

It is used to denote that exclusion or inclusion of the genus means the exclusion or inclusion of the species as well.

204. व्रीहिबीजन्यायः
vrihibija nyayah

The maxim of the paddy seed.

This maxim denotes that so long as a single seed of a thing is left, there is every chance of its propagation; just as from one single seed of paddy, all the granaries in the land may be expected to be filled in course of time.

205. अविवाहन्यायः

avivaha nyayah

The maxim of widow marriage.

This maxim is used to denote an impossible and ludicrous attempt; as, in the olden days, a woman could marry only once. The taking of a second husband was a taboo, and was therefore quite impossible on the part of a Hindu lady.

206. शतपत्रपत्रशतभेदन्यायः

satapatrapatrasatabheda nyayah

The maxim of piercing of one hundred lotus leaves.

This maxim is used to denote that though, in some cases, the cause and effect seem to simultaneous, there is a duration of time in between them just as when you light a lamp, though the light may seem to appear simultaneously, it is not so; there is a minute period of time in between them. Similar is the case of piercing hundred lotus leaves with a needle. Though all the leaves seem to be pierced simultaneously, there is a minute time difference in between.

207. शते पञ्चाशत् न्यायः

sate pancasan nyayah

The maxim of fifty in a hundred.

This maxim is used to denote that the whole always contains the part. Similar to सर्वं पदं हस्तिपदे निमग्नम्, i.e. footprints of all other animals can be contained in the footprint of an elephant

208. शवोद्वर्तनन्यायः

savodvartana nyayah

The maxim of perfuming a dead body. For application and illustration see अरण्यरोदनन्यायः (maxim no. 6).

209. शाखाचन्द्रन्यायः
sakhacandra nyayah

The maxim of the moon upon a bough.

As the moon, though considerably distant from the bough of a tree, is spoken of as the moon on the bough, because she appears to be near it, so this maxim is used when the position of an object, though at a very great distance, is fixed by that of another object to which it appears to be contiguous.

210. शालिसमृद्धौ कोद्रवाशनत्यागन्यायः
salisamrddhau kodravasanatyaga nyayah

The maxim of fine rice and coarse rice.

It is used to denote that a coarse thing is not used so long as good thing is available, as, nobody likes to use coarse rice so long as fine rice is procurable.

211. शिरोवेष्टनेन नासिकास्पर्शन्यायः

siro vestanena nasikasparsa nyayah

The maxim of touching the nose by encircling the head. That is putting the arm round the head instead of directly to the face.

This maxim denotes the roundabout way of doing things. This maxim is used illustrate 'a circuitous or devious mode of speaking or acting. This Nyaya is very similar to maxim 107 – द्राविडप्राणायामन्यायः.

212. शिष्यस्वातन्त्र्यन्यायः

sisyasvatantrya nyayah

The maxim of an independent disciple.

A disciple can make no advance in spiritual life, should he differ from his spiritual guide

(Gurudeva) in judgment and conduct. So this maxim is used to teach the duty of a disciple.

213. शूर्पन्यायः
surpa nyayah

The maxim of winnowing fan.

This maxim is used to denote the power of appreciating the merits, or of keeping the kernel and rejecting the husk, just as it is done by a winnowing fan which preserves only the corn and throws away the chaff.

214. शैलूशन्यायः
sailusa nyayah

The maxim of an actress on the stage.

In a theatre the self-same actress makes her appearance on the stage in different sorts of dress and guise on different occasions, but none of these has any concern with her real form, so this maxim is used to denote the delusiveness of the world.

215. श्यालशुनकन्यायः
syalasunaka nyayah

The maxim of a dog, the wife's brother.

It takes its origin from a story that a man called his dog to be his brother in-law (wife's brother), and called it names often times only with a view to try the patience of his wife, who would fly into rage at this conduct of the husband; and it is used to denote an unbecoming conduct of a person towards anyone among his friends and relatives.

216. श्वपुच्छौन्नामनन्यायः
svapucchaunnamana nyayah

The maxim of the attempt to straighten a dog's tail. An illustration of wasted effort.

This maxim is also used to denote inflexibility of nature just as the tail of a dog, which is naturally crooked, can never be made straight, however hard one may try for the purpose.

217. शौर्यहीनक्षत्रियन्यायः
sauryahinaksatriya nyayah

The maxim of a Kshatriya without prowess.

This maxim is used to denote fallen condition, as a Kshatriya i.e., one belonging to the warrior class, without bravery, is considered to be a disgrace of his race.

218. श्वः कार्यमद्य कुर्वीत ॥
sva kartavyamaghakurvita

One should do today what one intends to do tomorrow.

This maxim is used to denote that it is proper to make use of the earliest possible opportunity to perform one's duties.

219. समुद्रवृष्टिन्यायः
samudravrsti nyayah

The maxim of the sea and rain.

This maxim is used to denote supply of a thing to one who is in the least need of it just as rain is quite unnecessary in the sea where there is no want of water.

Cf. The English proverb: To carry coal to New Castle.

220. सम्प्रदायकलहन्यायः
sampradayakalaha nyayah

The maxim of the different systems of religious teaching and their discordance.

Different systems of religious teaching quarrel among themselves as regards the details of their doctrine, but in reality they all inculcate the worship of the One Being. So this maxim is used to denote the futility of such differences.

221. साधुमैत्रीन्यायः
sadhumaitri nyayah

The maxim of friendship of the good and the honest.

This maxim is used to denote that friendship with persons that are good and honest is permanent in nature and grows in strength and intensity with the increase of years.

222. सावकाशनिरवकाशयोर्सावकाशो बलीयान् ॥
savakasaniravakasayor savakaso baliyan

That injunction which leaves no room for others is stronger than one which does.

For example, an injunction directing animal sacrifice (अग्निषोमीयं पशुमालभेत)and which leaves no room for option, overpowers the more general one forbidding the taking of life(न हिंस्यात् सर्वभूतानि). In this way, one Smriti may always prevail over another.

223. सिंहमेषन्यायः
simhamesa nyayah

The maxim of the lion and the sheep.

The maxim has its origin in the fact that a young lion once strayed into a village and mixed with a flock of lambs. It lived there for some days, and then when it was able to make sound peculiar to its own race or class, it did not perceive it in its proper element. Afterwards a lion from the forest came there and taught it what it was, whereupon it left the flock of the lambs and went to the forest to join the company of lions there. The maxim denotes that under the circumstances, one may for the time being be in a position not to realise one's true worth but at last when under instruction his eyes are opened he behaves in a manner true to his self and nature.

224. सिंहावलोकनन्यायः

simhavalokana nyayah

The maxim of the lion's glance.

This is based on a lion's habit of looking in front and behind, after killing its prey, to see if there is any rival to dispute possession. It is applied where a word in a sentence is connected with what

precedes and with that which follows it. It is not, however, restricted to this.

225. सुभगभिक्षुकन्यायः
subhagabhiksuka nyayah

The maxim of an unlucky husband and a lucky wife.

If a poor man can marry a wife who is a favourite of Fortune, he is also sure to enjoy fortune's smile in course of time. The maxim therefore denotes that a woman plays an important part in the fortune of a man to make him prosperous in life.

226. सुन्दोपसुन्दन्यायः
sundopasunda nyayah

The maxim of Sunda and Upasunda. Used to denote conflicting and mutually destructive things.

The maxim originates from a Pauranic story that two daityas or demon brothers of the names of

Sunda and Upasunda became enamoured of one and the same woman, and the outcome was that they quarrelled among themselves for the damsel, and at last met with their death by fighting with each other, and it denotes that rivalry on account of woman often proves to be cause of total destruction.

227. सूचिकटाहन्यायः

sucikataha nyayah

The maxim of the needle and the boiler.

It is used to denote that when two matters one easy and the other difficult are required to be done, the easier should be first attended to, as when a smith is required to make a needle and a boiler, he should first take in hand the needle as it is comparatively easier.

228. सूत्रशाटिकान्यायः

sutrasatika nyayah

The maxim of thread and cloth.

The maxim takes its origin from the word "cloth" being used even when it is not in existence, the threads only being put in order for the purpose of making it, and denotes that a thing is freely talked of as an accomplished fact even when materials only are gathered and all other preparations are made for making that thing.

229. सूर्योदयास्तन्यायः

suryodayasta nyayah

The maxim of sunrise and sunset.

The maxim takes its origin from the erroneous notion regarding the motion of the sun who has, broadly speaking, no motion, but still erroneously believed by people to be rising in the east and setting down in the west, and is used to denote various sorts of erroneous notions that the human nature is subject to.

230. सोपानारोहणन्यायः

sopanarohana nyayah

The maxim of ascent of staircase.

It is used to denote that one must perform his duties, gradually, just as one going upstairs must proceed by passing the steps one after another. Also used of knowledge arrived at gradually, by easy steps.

231. सोपानावरोहणन्यायः

sopanavarohana nyayah

The maxim of descent of staircase.

Just as one coming down from the first floor or the second floor must have to pass the steps in gradual succession, or there is every chance of suffering a fall and breaking his limbs, so in retracing one's course in the performance of a work, he should proceed very cautiously, or his whole previous labour may come to nothing.

sthalipulaka nyayah

The maxim of the rice in the cooking pot.

In a cooking pot all the grains being equally moistened by the hot water, when one grain is found to be well cooked, the same may be inferred with regard to other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

232. स्थूणानिखननन्यायः
sthunanikhanana nyayah

The maxim of digging or fixing in the post.

As a stake or post to be firmly fixed in the ground is again and again moved and thrust inward, so this maxim is used when one (say a disputant) adds several corroborative illustrations, arguments etc. to strengthen and confirm still more his position already strong.

233. स्थूलारुन्धतीन्यायः
Sthularundhati nyayah

The maxim of a huge thing and a tiny thing (like the star Arundhati).

This maxim takes its origin from the custom of showing the star Arundhati to the bride and the bridegroom at the close of the marriage ceremony. At that time attention of both is first drawn to the moon, and from the moon to a big star close by, and thus gradually to Arundhati, which is very tiny star. It is used in cases when with a view to bring a very small thing to one's notice, his attention is first drawn to a big and conspicious object nearby and then gradually to the thing in question.

234. स्फटिकलौहित्यन्यायः

Sphatikalauhitya nyayah

The maxim of the crystal and the red flower called japa.

This maxim is used to denote the property of a purely transparent object to reflect the colour of a thing presented before it, just as a crystal which is naturally white, looks red, when a red flower called japa, is placed before it, and the flower being removed, the crystal assumes its own white colour again.

235. स्वकरकुचन्यायः
Svakarakuca nyayah

The maxim of a female's pressing her breast.

This maxim is used to denote the fruitlessness of attempts on the part of a seeker of knowledge to acquire it only through his own exertion without any help from a teacher, just as the attempt of a young woman to enjoy pleasure by rubbing her own breast proves quite fruitless.

236. स्वप्नमन्त्रलाभन्यायः
Svapnamantralabha nyayah

The maxim of getting a mantra in dream.

This maxim takes its origin from the fact that in order that it may secure success to a worshipper a mantra must be obtained not in a dream but from a guru or a preceptor, who has himself attained success, and is used to denote that to be able to attain success in any undertaking one must submit himself to the guidance of an experienced teacher.

237. स्वप्नव्याघ्रन्यायः
Svapnavyaghra nyayah

The maxim of the tiger dreamt in a dream.

This maxim is used to indicate the unsubstantial and worthless nature of an imaginary dread just as the fear of the tiger dreamt in sleep is quite worthless.

238. स्वभावो दुरतिक्रमः ॥
svabhavo duratikramah

The maxim that nature is hard to overcome.

This maxim is used to denote that one's own nature is not changed.

239. स्वामीभृत्यन्यायः
Svamibhrtya nyayah

The maxim of the master and the servant.

This maxim is used to denote the unchangeableness of the relation existing between the two persons and the necessity of the discharge of duties attached to the positions of those persons respectively, just as it is with regard to the master and the servant.

240. स्वांगं स्वव्यवधायकं न भवति ॥

Svangam svavyavadhayaka na bhavati

The maxim that one's own body does not hinder one.

Just as this world cannot go against the God, who is the creator of this world, the limbs of a person's body cannot go against him who controls them.

241. हस्तामलकन्यायः

Hastamalaka nyayah

The maxim of the amalak (a fruit of the Emblis amaroblams) on the palm of the hand.

This maxim is used to denote the facility of studying a thing most familiarly over which one has full control just as an amalak fruit on the palm of the hand may be easily and fully known in all its various particulars.

242. हस्तियूथपतिन्यायः
Hastiyuthapati nyayah

The maxim of the leader of a herd of elephants

The maxim is used to denote that a popular leader must have courage, strength and discretion enough to guide, help, and protect his followers, just as a leader of the herd of elephants.

243. ह्रदनक्रन्यायः
Hradanakra nyayah

The maxim of the lake and the crocodile.

This maxim originates from an idea, that if any one lives in a lake and quarrels with the crocodile in possession of that lake, he is sure to get the worst

of it, and is used to denote that it is unwise and injurious, on the part of a person to serve a master and at the same time to find fault with his principles etc.